The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

July 30, 1921

Changeless

God will not change! The restless years may bring
Sunlight and shade—the glories of the spring,
The silent gloom of sunless winter hours;
Joy mixed with grief—sharp thorns with fragrant flowers.
Earth lights may shine a while and then grow dim,
But God is true! There is no change in Him.

Rest in the Lord to-day and all thy days,
Let His unerring hand direct thy ways
Through the uncertainty, and hope, and fear,
That meet thee on the threshold of the year;
And find while all life's changing scenes pass by
Thy refuge in the love that can not die.

Edith Hickman Divall.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The Bishop of Chelmsford has not had a difficult task in demolishing Mr. Lloyd George's flashy arguments about the sphere of the churches. The superficial retort of *tu quoque* is here particularly valid. For when the Prime Minister was on the attack, whether as critic of the Boer War and British methods of waging it or as a promoter of the land campaign, he frequently railed against the apathy of the Churches in these mundane matters. (*Manchester Guardian.*)

υ λ

The Lusk Committee attempts to read ministers their duty. The Rev. Henry Sloane Coffin of the Madison Avenue Presbyterian Church, New York, makes reply: "Our apostolic predecessors were accused of turning the world upside-down; and whether the Lusk committee views us with favor or disfavor, we shall go on . . . until the world stands brotherhood-side-up as God means it shall." (*Survey.*)

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Whether the subject under discussion be a political peace with Ireland or an economic peace in the mining industry, the churches have something more than a right to discuss the moral foundations of settlement; they have a positive duty to do so. The detail must be left, no doubt, to the appropriate authorities. But the principle is the concern of every citizen, and the concern of every citizen, where big issues of right and wrong come up for decision, is plainly the concern of the citizens' church. (*Manchester Guardian.*)

υ λ

Nature does not know losses. Matter can not be annihilated nor can energy be dissipated. It does not make any difference for the universe whether it takes 10,000 years or 100,000 years for the fern to become anthracite, for there is nothing lost in this process of making coal out of plants. Yet if mortal man will not reckon with the *time* that his work takes, he will rapidly be reduced to a savage state and the population of the world will shrink to a number which Nature unaided could feed, clothe, and house. It is thus plain that time is the only necessary and sufficient measure of human progress and of human waste. (*Walter N. Polakov, in New Republic.*)

υ λ

We must awaken the conscience of the ignorant and misguided to the fact that the best social welfare worker in the world is the man or woman who does an honest day's work. (*President Harding.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

No church can escape its world responsibility by building in a corner.

* *

The dollar bill in the contribution plate can never take the place of the man in the pew.

* *

Denominational consciousness is produced by taking the denominational paper, and reading it.

* *

The newly awakened life in churches is liable to rob us of that common possession, the annual deficit!

* *

When the army sits back and watches and waits to see if the leaders will reach the goal, the battle is lost.

* *

We may enjoy a beautiful telephone booth, but when in need we are more interested in its voice transmission.

* *

One of the great achievements of the age is the introduction into corporate life of something of personal responsibility.

* *

There are churches which seem to have been very successful in building the staging for their steeple, but never built the steeple.

* *

There are lots of things which should be done and could be done if we did not waste so much time quarreling about how best to do them.

* *

Blessed be the man who is live enough and big enough to make some mistakes. If we fill our offices with dead men there will be no mistakes.

* *

The international mind seems to have slumped; we have fallen back into grubbing for gold and playing politics with other people's welfare for the stakes.

* *

The things the non-church-goer knows about church-going are an all sufficient religion for him; and he is eloquent in preaching and enthusiastic in practise.

* *

When the Kaiser originated the League of Nations, as he claims, he must have had in mind that it was to consist of the Kaiser and himself, and over it he was to be mandatory.

William J. Bryan was elected an honorary member of a Florida Ministers' Association, and immediately started to organize the ministers for a great campaign against the teaching of Evolution and kindred subjects in our public schools. But the ministers show some kinship to the Democratic Party; they listen to him and applaud him, but, so far, have been reluctant to follow.

* *

Give Your Soul a Chance

All any real man asks is a chance for himself. If conditions are not absolutely destructive he will make good; he will equip himself to meet every emergency which may arise, but he must have the chance. Yet most of us normal people fail to give our souls what we so strenuously demand for our minds and bodies. We neglect and starve and abuse our souls, and then when we have need of them in some great life-experience and they fail us, we question why. Why are they not strong enough, and flexible enough, and generous enough, to come to our rescue? Just because we have not given them a chance. We did not care to give them the time they needed for their development, we did not cultivate them in the church school of the soul, we did not read and think and talk along lines leading to soul perfection, we thought all that could be put over to a more convenient season, when we were not so busy making money, and lo, before we knew it the need of soul-help was upon us, and the poor weak thing was of little use. The soul is the chief factor in our lives, no matter who, what or where we are, and it is a commonplace of wisdom that we give the soul a chance.

Help on Disarmament

The President has called an International Conference in the interests of universal disarmament, and whatever other subjects may be interjected for good or evil purpose, disarmament is on the way in some form or other. The conference will be held in Washington. We are here, wherever we are; what is it all to us and what can we do? While we are not disposed to think that God will take the task off our hands, no matter how loud and long we pray, it is a good time for the whole people of our nation to pray, and thereby get direction for our own activity. The whole nation in prayer will not change the disposition of God, but it will surround those men with influences

which will keep them facing the goal which glorifies the consummation of civilization. We are all going to talk and write and speak until the atmosphere is so saturated with the thought of disarmament that it will be the very breath of life of that International Conference.

* * *

IN RE: ADJUSTMENT

THE air is filled with voices of reconstruction and readjustment. But prophecy, vitally pregnant, needs to engage some tones that speak of construction rather than reconstruction and of adjustment more than readjustment. Nothing can be reconstructed that never was constructed. No units of any kind can be readjusted between which no previous adjustment has ever existed.

Denominations and colleges, for instance, may be experiencing a period of readjustment—with the life of the church as much at stake as the life of the college, though this seems to be ignored, for they have in the past been adjusted to each other in certain and sometimes rather rigid relations.

But Christianity in its social aspect and industry in its economic struggle can not be readjusted for the simple reason that they never have been adjusted. This is a work of construction, not of reconstruction. Much advance work has been done, it is true. Many long and weary hours have been spent in compiling data and providing a text for this proposed spiritual engineering. Beautiful designs of spiritual architecture have been carefully drawn wherewith to illustrate the text. But, so far as we have seen, laboratory statistics do not appear in either text or index. And the real operation of the proposed plan is yet another story.

Is this social program to be "sold" or decreed? If decreed, by what authority, in this land of religious liberty? If the prospective consumers are to be convinced that they either want or need this program, has the salesmanship even verged on the expert? Henry Ford once launched a peace ship, but the boys were not out of the trenches by the succeeding Christmas. Human nature in the midst of strife presents some stubborn facts which wisdom does not ignore.

The work on this program has been done by neutrals—speaking and planning as if in Supreme Council—and the normal function of the program concerns not only the parties that have done the planning but two other parties—capital and labor—neither of whom has so far ratified the treaty or the covenant and neither of whom recognizes any right of supervoice or supervision on the part of anybody outside the gates. The advance agents who would install the new spiritual atmosphere in the factory are naturally referred to the office to "get a pass." And in the office they find the Pittsburg Employers Association holding an executive session. The result might have been anticipated in any serious council not confined to those already agreeing.

There are certain definite things which must be accomplished if peace is ever to obtain between capital and labor. But there is also a spiritual and Christian diplomacy which approaches the problem from the angle of conciliation rather than *ex-parte* decrees. It seems rather doubtful whether the methods so far employed entirely comply with the blue-print of the Master as to the wisdom of serpents and the harmlessness of doves. When Jesus spoke of his disciples being "harmless" he may have meant "harmless" to their own cause. He certainly did not assure an "immunity bath" for any human injustice.

The Leader is not opposed to any proposed plan that gives any real promise of Christianizing industry. In fact it considers the program of the Y. W. C. A. and of the Federated Council of Some Churches of Christ in America to be phrased in the terms of minimum anticipations. The over-hour and the under-wage imposed by capital meet on the road of industrial experience the over-turn of labor and the under-efficient production of the workingman's defense. The system of reprisals, in full force, belongs to the days of feudalism. But behind these is the autocracy of both sides—an old bottle into which the new wine of fraternalism can not safely be poured.

Not opposing, therefore, the prospective ends of applied Christianity, but rather desiring more rather than less in ultimate results, we dare to suggest a recourse to the methods of Jesus, whose authority, we take it, is as much in force with the program-proposers as they can expect it to be with those other interested parties whose co-operation is so vital. And this is what we mean:

Among those inspired by Christian ideals, though perhaps unconsciously—and though possibly not directly aligned with any church, at least in some instances—there are many employers who have been trying in their own concerns to work out this problem of industrial peace. Some have been very successful. Others have approached sufficiently close to it to be able to note and classify their own mistakes.

To specify, as illustrations: There have been certain of these experiences recorded in the symposium on industrial democracy running in the *Christian Work;* only a few weeks ago, the *New York Herald* featured in a first-page box the fact that the John Leitch plan—whose corner-stone is justice—is now in successful operation in more than three hundred plants in the United States and Canada; Sherman Rogers, the industrial correspondent of the *Outlook,* is credited with many successful attempts to adjust the spiritual fraternization of employers and employees.

Why not amass the evidence before we thrust the case into court? The witnesses multiply. Concrete testimony ranks far ahead of circumstantial resolutions. This is what we mean by recourse to the methods of Jesus. "Art thou the Christ—or do we look for another?" asked John (by his messengers) out of his prison-house. And Jesus replied, "Go show John the works that are done."

The Pittsburg employers are reported as saying: "Religious bodies can not expect our support in the manufacture of weapons wherewith to kill industry." We need only to refer to the record of the A. Nash Company, with its revealing history of two and a half years of operation under the Golden Rule, with which Jesus climaxed the Sermon on the Mount, to provide the concrete evidence that an industrial program based on the teachings of Jesus Christ does not "kill industry," but does precisely what he said it would: gives life and gives it more abundantly.

Go show Pittsburg the works that are done.

A Revised American Creed for the College Student*

The Rev. Lee S. McCollester, D. D.

Jesus: Know the truth and the truth shall make you free.

Paul: We are many members, but one body.

EVERY graduate goes forth from college with two leading aims—one to fulfil himself and the other to become a constructive factor in the progressive movements of his day. To be truly effective these aims must have some degree of definiteness, some controlling ideal, some clearly phrased purpose or creed. Because he is an American, and is to do his principal work in and through America—whether he be native or naturalized—his creed should give intelligent and serious attention to such matters as American citizenship, industry, international relations, education, and religion.

As a possible help to college graduates, towards a working creed that is comprehensive and directive, I suggest these statements of belief:

The Americanizing of all citizens; the democratizing of all workers; the fraternalizing of all nations; the rationalizing of all thinking; the spiritualizing of all life.

The substance of all of these phrases can all be found in the utterances of the founders of our national institutions. These I quote to give the weight that history always gives to principles, and on them I lay the emphasis of to-day's ideas, that they may bear a modern lesson.

The first sentence is drawn from a dramatic scene in the year 1774, when the first Continental Congress met in Philadelphia. On that occasion men of the North and men of the South met for the first time. They came together to get acquainted and to talk over plans for a government, the like of which the world had never had before. Among them were Samuel Adams and John Hancock, Thomas Jefferson and Patrick Henry. Dangers within and without disturbed them. They felt the meaning of Franklin's witticism, "We must all hang together or we shall hang separately." In the course of the deliberations Mr. Henry of Virginia said: "The distinctions between Virginians and Pennsylvanians, New Yorkers and New Englanders, are no more. From this time forth I am no longer a Virginian; I am an American." Mr. Henry never ceased to be the same ardent Virginian, but he always urged Virginia to co-operate with the other colonies for the good of all. If loyalty to this ideal was good, nay, necessary, for the security of the thirteen colonies, and the development of a national union, how much more vital is this principle to-day! We are forty-eight states, very unlike, variously populated, with contrasting interests, but happily we are a Union, not a federation of states. Each man will love his native state, but every one, whether of Maine or California, is first an American.

But Americans are more than descendants of Maine and California, they are more than naturalized children from Great Britain, Holland, and France. In our great cities are people of fifty dialects: with sluggish or fiery tempers, from centers of education and shores of ignorance, people who by coming enrich us in art, faith, muscle, and people who come only to be parasites, living off our best, or adventurers, exploiting some personal fad or foreign nostrum.

Our doors have been wide open to all races, and the new people have flowed to the ends of the land. Naturally, they love their native land and in controversy take sides with it. But for them, as for the citizens of every state, there should be quoted the words of Patrick Henry, "I am no longer a Virginian; I am hereafter an American." And there should be a clear realization that when they come here to enjoy the privileges of this country they obligate themselves to accept its duties and co-operate in its aims, and they should say the words of Patrick Henry thus: "I am no longer an Englishman, or a Frenchman, or a Russian, or an Italian; I am henceforth an American." While urging this, it is admitted that America is richer for the genius, temper, thrift, and art of all who have come. We have needed all, as they have needed us. The mingling of the gifts of all will by and by make a better kind of an American. And if the Italian living in California did not still love the art and song of Italy we all would lose a something, just as we would if the Vermonter, making his home in California, did not still love the green hills and the stories of the Mountain Boys of Bennington. The emphasis on both native and naturalized is that there is already an American type of citizen, and that at its best it is illustrated in the standards of Abraham Lincoln, a country of and for and by the people. Never lower than this can we consent to drop the standards of the ideal American. And higher even than this we may at least dare to attempt.

For the second article of my creed—that the need of to-day is the "democratizing of all workers," I quote a sentence written by Samuel Adams: "The natural liberty of man, by entering into society, is abridged and restrained so far only as is necessary for the great and chief end of society, viz., the best good of the whole." If this was significant and worth uttering in 1772, how much more significant is it now and how much more fundamental to this twentieth century society! Adams spoke of the "natural rights of the colonists," a company numbering a few thousand. We discuss natural rights as concerned with one hundred millions. But we urge the same idea he did, the right of every man to "just, true, equal, and impartial liberty in matters temporal and spiritual," and add with him, this to be held in reference to "the best good of the whole." He urged the rights of the individual, but he also urged "the good of the whole" as the chief aim of state and society. He contended that all men have the right to life, liberty, and property, but that in proportion as they take the benefits of an enlarged society, they take on themselves enlarged and weightier obligations as to their conduct.

*Baccalaureate sermon at Tufts College, June, 1921.

This nation has found both widening benefits and heavier responsibilities as the generations have passed. The content of its liberty has extended, the compulsion of its self-restraint has intensified. Generation by generation we have moved ahead. Generation by generation we have gained freedom from foreign control, freedom from sectarian dogmatism, freedom from human slavery, freedom from secession intrigues. And now, perhaps, the present struggle is for a freedom of the average citizen from the autocratic domination of the two contending parties—capital and labor. These two autocracies are fighting each other for control of all, and the common people are paying the cost and suffering through the long campaigns. There is need that we set high the phrase of Samuel Adams, "the best good of the whole." The problem is many sided, amazingly double twisted and snarled. No one person is ever clearly on one side and often he is flung about to all sides. One thing does however stand out and that is that it is un-American for capital to declare that "no one can work for me who belongs to a labor union," and that it is equally un-American for labor to say, "No one can work with me who does not belong to my union." Such an attitude is not in harmony with American democracy. Capital and labor have rights, but even these are to be shaped in relation to the best good of all society. By its fundamental principles, this government recognizes the inalienable rights of both labor and capital. These two are one and inseparable. But these two are one and inseparable with "the best good of all." To-day the ideal may seem far off, but the gradual gains of a widening freedom and the intensifying of man's sense of social responsibility and social service, have given us great faith that by and by there shall be a true democracy of capital and labor, a wise co-operation of both for the best good of the whole world.

For the third article of this creed, "the fraternalizing of all peoples," I quote the sentence of George Washington while he was President, "Peace with all the world is my sincere desire." Never was this so ardently the wish of the American people as it is to-day, and more than this, it has a breadth of meaning far beyond anything Washington had in mind.

This nation holds a unique place among nations. It is unique because it is made up of many states, some of them larger than the historic and warring nations of Europe, and all of them co-operating for the common good. It is unique because it is populated by many races, all living peaceably together. It is unique among the nations because it has prospered without big armies and navies. It is unique because all its wars have been fought for some essential principle of human welfare; and, the war ended, its people have returned to their peaceful pursuits.

Our part in the Great War has resembled the part we have taken in other wars. We went to war for the protection of the weak, for the freedom of the oppressed, and for justice between nations. We stood neutral for a time, until we saw clearly that no nation can long stand neutral when humanity suffers and justice is imperiled. When we took sides it was on what seemed to us the side of right, and we went forth strong in the ideal of helping bring in the reign of the larger brotherhood and the establishment of peace over all the earth.

Out of this war we have learned much, and probably all the lessons have a value. We have learned that allies may have selfish motives; that material gains may warp the judgment of national leaders; that men acting as groups or nations may do what men acting as individuals would not do; that war brings out the brute in the best of men; that some citizens who shout for patriotism may secretly profiteer. But we have also learned the great law that if one nation suffers, all nations suffer with it sooner or later; that no nation is independent, but that all are interdependent; that a great deal of oratory for and against a particular form of a League of Nations may beat the air and sound decisive, but that the real League of Nations has been written indelibly on European soil by the footprints of two million American boys and sealed with the blood of fifty thousand. American blood has wet the soil of Europe for the first time in the world's wars of nations, and American ideals have been planted where poppies grow, and there is no more withdrawing from what all this has prophesied, an association of nations, a universal, permanent peace, than there is of withdrawing from the soil of Europe the blood of our youth. "Peace with all the world" is this day more than a cessation from hostilities, as was Washington's wish. It is no "let alone" policy; it is no isolated independence, as some would have us think. The national ideals and programs of all peoples shall be maintained by them as precious heritages. But international relations shall steadily move toward world fraternalism. Nations loving the glorious heritages of their pasts shall steadily push forward toward their equally glorious ideals of the world of to-morrow. A United States of the World may be far away, but it is an ideal toward which the whole world moves, and may it be that this nation shall lead all the rest.

Vital and fundamental as are the matters thus far presented, the next two are the greatest, and for the first of these I draw my suggestion from a sentence of Thomas Jefferson. His name usually is a synonym for political democracy, but Mr. Jefferson was personally more deeply interested in education than in politics. He has been described by some of his historians as "the first most conspicuous advocate for free schools" and general education for the masses. Education was a "holy cause" with him. "Once," he said, "I have sworn eternal hostility against every tyranny over the mind of man." In selecting the motto for the Universityof Virginia, which he created and fostered, he chose the saying of Jesus, "Know the truth, and the truth shall make you free." If education for a learned profession was the impulse in the founding of Harvard University, and education for citizenship was the impulse when the University of Virginia was founded, how much more is it to-day basic to true American democracy! Education in school and college is as yet far from being satisfactory, but it does have a definite and wholesome object, and it is the best machinery as yet a nation has for making desirable and intelligent citizens. Education is valuable as an aid in getting a living, but its true aim is the developing of a life.

In this period of mixed population and warring doctrines, and social unrest, there is a particular need of thorough schools and broad-minded teachers. The security of this nation rests not so much on police and courts of justice, as on courses of history and thorough acquaintance in the humanities. To think things through, to compare calmly ideas, however new and conflicting, makes for the security of a people. More important than technical schools, to teach how to do things, are schools of history and government, to point out how nations of the past have failed or succeeded; and schools of English language and literature so that thus every child in its formative period may learn in English the history, laws, and ideals of this nation, to the end that there may be for all a common starting point of American history and a common terminology and definition by which for all there may be the same understanding of plans. Having here, as we do, people of all nations, we have the chance of developing the world-type citizen in whose blood and training combines the best of all nations. In this very fact America is already the world-illustration of what we Americans hold as the ideal of world internationalism. For if people of all races can live here peaceably where there are no noticeable boundaries, why may not all the states of the world reduce their national lines until they are only imaginary, as are our state lines, and then differing nations live as fellow citizens of a world nation? The preparation for this is rational thinking—universal education. That this ideal may have something concrete about it, I would point out as the American type of an educated man an Abraham Lincoln and an Edward Everett Hale. One came up from the soil by slow and labored steps, the other came up from the city with the best of social and educational advantages. And both grew to be safe and inspiring citizens of the United States at its best. Both by different methods and from different origins fulfilled this article of the students' creed, for of both it can be truly said, they rationalized their thinking, they thought things through, they had decided convictions, their freedom was always of the truth, they climbed up in power and in leadership, and they were forever calling to men and nations to come up higher in the knowledge of the truth that makes freedom joyous for man and safe for the nations.

The fifth article of this creed is "the spiritualizing of all life," and this sentence I take from the Mayflower Compact—its first phrase. The leaders of the Plymouth group were men of vision, experience, and faith. History hardly names more vital men than William Brewster and William Bradford. They knew well the law and the leaders of their age. For sixty days these people had been storm-tossed. Their hopes and fears had been knotted and twisted many times. They were of serious mind, made so by the dangers. The leaders of the ship load knew that some of the company were lawless, merely adventurers, and so decided that there must be some definite program of government made before landing, otherwise there would be trouble. These men of leadership took the control into their own hands, and into that compact they wrote the basis of the Declaration of Independence and the Constitution of the United States. The first words of the Compact are solemn and prophetic, just these: "In the name of God, Amen." Their first emphasis was solemnly impressive and a recognition of fundamental and final authority, "In the name of God."

What a contrast between the America of 1620 and 1920. The Pilgrims saw eastward a sea of terrors escaped, westward a mystery of woods and redmen to be explored. We see eastward a charted sea, and northward, westward, southward, a nation of 100,000,000. Let us not belittle the fact that we are a wonderful nation in spite of all our faults. Spread out before us are the works of our hands, gases to kill and radium to make alive, aeroplanes and automobiles to eliminate distance, and buildings reaching to the sky. But where does God come in, and where serious thinking, and where unselfishness, and where is reverence for things holy and eternal? Where the idealisms of the two commandments? Have we a properly balanced civilization? Have we a properly balanced average individual living? Having succeeded in making guns of steel, have we forgotten the cutting edge of the Sword of the Spirit? In our success in these works of our hands, have we forgotten that the most lasting and satisfying riches are of the spirit? What shall a man or what shall a nation be advantaged, though man and nation gain the whole world, if in so doing each has lost its soul, its sensitiveness to love, its appreciation of higher values, its fellowship with the human, its passion for service, and its God consciousness? The call to-day to the one hundred million of people in this country is to put God in their affairs where the Mayflower compact put Him, first. In life there are first things, perhaps intangible, perhaps not to be described to others, never to be really known until experienced. These first things are a confidence in an over-ruling power; a loyalty to one's own best ideals; a fearless demand for justice for every man and nation; a desire to serve the race. These and others like them are the first things in citizenship, industry, international affairs, education, and religion.

And now I summarize it all once more into an American creed for American college graduates: a fivefold ideal for the men and women going forth these days from our colleges:

I believe in Americanizing all citizens, making them loyal to the ideals of the best leaders of our nation's history.

I believe in democratizing all workers, making the employer and the employee, rich and poor, cooperative for the good of the whole.

I believe in fraternalizing all people, making a bond of peace to hold in one federation all nations.

I believe in rationalizing all thinking, making education a mastery of the truth for the freedom of the spirit.

I believe in spiritualizing all life, making highest things the things of first consequence.

* * *

ASSURANCE

Helen L. Stetson

God is! Enduring, ageless thought
From whence His love and truth outflow
Through conscious mind and feeling, till
The soul unshackled cries, I know!

What Should Sunday Be in a Civilized Land?

The Rev. J. T. Sunderland, D. D.

II.

IN a preceding article I have shown that our Sunday is not the Jewish Sabbath, has no connection with it in its origin, does not come under the head of the fourth commandment in the Jewish Decalogue, and ought not to be called the Sabbath.

The early Christians, following the spirit and example of Jesus, refused to be bound by the lifeless formalities of the Jewish Ceremonial Law, including the Sabbath.

But, although they rejected the Jewish sacred day, with its tyrannies, they very soon came to make use of a day, a different day of the week (the first, not the seventh), for the attainment of the various religious ends that were dear to them. They did not make it a day binding on persons as sacred, any more than any other day, for they said all days are holy. Work was not forbidden. By common consent they made it a day of happy association together, of freedom, of joy, of deeds of kindness and charity, of brotherliness, of glad worship, and of commemoration of the beloved Master.

Such continued to be the character of the Christian Lord's day, or Sunday, as long as the Church retained its early simplicity and relative purity. But by and by a change came. By the time of the Emperor Constantine, early in the fourth century, we reach the point when the Christian Sunday begins to lose its simplicity, freedom and spirituality, and to take on the legalistic and tyrannical features of the old Jewish Sabbath, at least to the extent that it is beginning to be thought wrong to work on the day. In the year 321 we find Constantine issuing an edict, declaring what kind of work may be done on Sunday and what may not. Says the edict: "Let all judges, inhabitants of the cities, and craftsmen, rest on the venerable day of the sun (Sunday). But in the country husbandmen (or farmers), may lawfully or freely carry on the business of agriculture; since it often happens that the sowing of corn and the planting of vines can not be so advantageously performed on any other day."

Additions were made to the edict under various subsequent emporers. In the year 425, when Theodosius II was emperor, games and theatrical exhibitions were forbidden; in 528 the third Council of Orleans forbade all labor on Sunday. Doubtless some of this legislation was good, particularly that forbidding games of the circus, which were more or less cruel, and theatrical shows, which were often degrading. But everything indicates that the conception of the day is changing from that which was in the mind of the original Christians.

Coming down to the Reformation of the sixteenth century, it is interesting to see what the leading reformers thought of Sunday. Says Martin Luther: "Keep the day holy for its use's sake, both to soul and body. But if anywhere the day is made holy for the mere day's sake, if any set up its observances on a Jewish foundation, then I order you to work on it, to ride on it, to feast on it, to do anything, to remove this encroachment on Christian liberty." Calvin, whom we think of as the very embodiment of strictness in religion, was so desirous that Sunday should be kept a free, glad day, and should not be identified with the Jewish Sabbath and be subjected to the restrictions which were attached to that, that he actually went so far as to propose to change the worship day from Sunday to Thursday, as a distinct assertion that one day was as good as another. And we are told that one Sunday afternoon when that other great reformer, John Knox, visited Calvin, he found the latter playing at a game of bowls.

Thus we see that both Calvin and Luther held such ideas regarding Sunday as among the churches around us to-day would be thought exceedingly heretical and wicked.

The more rigid ideas concerning Sunday which came into vogue later than Luther's and Calvin's time, date from the period of the English Puritans. The Sunday of the Puritans was dark enough. They adopted all the strictness, as regards abstaining from work, and so on, which the Jews attached to the Sabbath; but unfortunately they left out the element of gladness and bright home enjoyment which among the Jews belonged to the day. With the Puritans, Sunday became essentially the Old Testament Sabbath. They did not hesitate to give it the name Sabbath. Nearly or quite all that has been dark and forbidding in connection with Sunday during Christian history since the Puritans, came from them.

After the fall of the Puritans from political power in England, there was a great public reaction from their strict sabbatarian notions and practises. In some places and at some times the reaction went to great and shameful lengths in the direction of license, and desecration of the day—turning it from high to very low and unworthy uses. This was as unsatisfactory as the extreme Puritanism had been; and later there was a change again, in the direction of a stricter observance of the day. An extreme in one direction always tended to produce a reaction, and an extreme in the opposite direction.

It is to the rise of early Methodism and other forms of modern evangelicalism, to ignorance in the pulpit, to revivalism, to Sunday schools and Bible classes conducted often with little intelligence, and perhaps to narrow theological influences connected with Young Men's Christian Associations, that we owe the fact that to-day, all over the English-speaking world, Sunday is called the Sabbath, children are taught to think of it as the Sabbath, and the Old Testament requirements with regard to keeping the Sabbath are ignorantly thought of as applying to Sunday.

So much for history and for the past. Let us now turn to the present.

If our Sunday is not in any sense the Jewish Sabbath, if at the birth of Christianity the Jewish Sabbath was not changed over to the first day of the

week, so as to make our Sunday a continuation of the Old Testament Sabbath and an inheritor of its nature, then what have we left? Is not Sunday, so far as its high uses are concerned, gone, and have we anything remaining of the nature of a sacred day?

I answer: Nothing of value is gone, indeed, nothing at all is gone, except some lifeless forms, some empty shells, and some dark and slavish usages which tended to make religion repulsive and drive men away from it. Everything of value is left, absolutely everything. We have all the days left, and all left to us as sacred days. This is the spirit of the teaching of Jesus, and this is the spirit of the saner, sweeter, broader Christianity of our time. One of our American writers has suggested that we ought to have an Eleventh Commandment: "Remember the week days to keep them holy." That is exactly what the religion of Jesus would have us do; yes, and it is exactly what any worth-while religion would have us do. There is no day that any intelligent human being has a right to think of as anything less than holy; that is, as anything else but a day which he is bound, by the most sacred possible obligations, to spend in high and worthy ways. The idea of a special sacred day tends too easily to degenerate into the notion that no other day is sacred. It need not do that, but too often it does. Too often men imagine that, having counted one's beads and attended mass and confession on the one holy day, they are at liberty to indulge in sin and folly the rest of the week; or, having been sober and long-faced and worn black clothes and gone to church once or twice on the one sacred day, they may cheat their neighbors in business with impunity on all the other days. The religion of Jesus has in it nothing of that kind. Neither has any religion that is worthy of any intelligent man's attention. A true religion, a worth-while religion, must bear on its banner the inscription: "Not one day but all days, not one part of life but all parts, are to be dedicated to the true, the good, and the right; no fraction of one's life may be profaned by anything low or unworthy or degrading."

Does any one ask: Would I abandon the religious uses of Sunday, and have no day set apart for the best things of life? I answer: Most certainly I would not abandon the religious uses of Sunday, if we will understand by religion something sufficiently reasonable and high and human and good. Certainly I would have one day in the week devoted to the important uses of rest, quiet, thought, worship, brotherhood, joy, healthy and happy recreations that do not disturb or annoy, and to the education of our best selves. But I would have it such a day as this, not on the ground of ecclesiasticism, or because there is some kind of mystical sacredness attaching to this or any other particular day, or because the ancient Jews believed that Moses, or that God through Moses, commanded the observance of a particular day, or because certain Old Testament writers supposed that God made the world in six days and rested on the seventh—not for any such reason; but because man is man, and has a mind, a heart and a soul, and therefore has other needs beside those of the body. It is the experience of the ages that it is wise, that it is best, best for individuals and for all the interests of society, that men should set apart some definite and considerable portion of time, at least one day in seven, for the higher uses of human life. Perhaps God does not need to have us do this; but we need, very much need, to do it, for our own sake and for the sake of every interest of humanity.

It is the experience of all mankind that what does not have its time, its definite, set apart, regular time, is likely to be neglected. This applies to the things of higher life as much as to those of the lower. We have regular times for doing the work which wins our daily bread. We set apart definite time for the schooling of our children. Not less have men learned that the part of wisdom is to set apart a time, regularly recurring, and an integral part of every week, for the things of the mind, the heart, the spirit, the things of a high and noble religion.

The Jewish law, in setting apart one day in seven as a rest day, simply recognized a universal want of man. While we to-day feel no interest in having a Sabbath, on the mere ground that Judaism established such a day, we do feel a profound interest in having a regular weekly rest day on the ground that our whole nature, both body and mind, needs it. Every farmer and teamster knows that his horses need a weekly rest day. Every engineer knows that his engine needs such a time of rest. Much more does man need the same.

But let us not make a mistake here. A day to be a time of true rest should not be a day of mere laziness. To lie in bed half as long again as one needs to, and have irregular meals and pass the whole day in an idle, dawdling, slipshod way, aiming at nothing and accomplishing nothing, is not true resting. If extra sleep is needed, let us take it. But let us not forget that there is no rest of a true kind, no rest that really brings refreshing and strength for life's work and courage for life's battles, that does not come from bearing in mind that we are more than beasts. Minds and hearts need rest and refreshing, as well as bodies; and bodies, to a greater extent than we think, grow strong as minds grow glad and hopeful, and weak as minds grow despairing and hearts grow sad.

To sum up: What should Sunday be in a civilized and Christian land like ours? I answer briefly:

First of all, as already pointed out, Sunday should unquestionably be a day of rest, a day when the grinding, driving wheels of industry should as far as possible be still, and when the toiler can get away for a time from under the wearing strain and burden.

Sunday should be a day of freedom from confinement, freedom to get out into the midst of nature, to come into contact with the beauty and wonder of the world.

Sunday should be a home day, when there is leisure for those associations and intercourses between all members of the family, which are necessary for the creation of a true, loving, and beautiful family life.

Sunday should be a day for keeping in touch with one's loved ones everywhere, by means of correspondence. It is a great thing to have time once a week for writing to our dear ones far away.

Sunday should be a day for seeing friends and cultivating friendships. True friends and real friendships are too precious things in this world to be neglected. Sunday gives leisure for making what we ought of this fine side of life.

Sunday should be a day for reading—especially on the part of those who can find little time for it during the week. But when I say reading, I do not mean reading of trash—any worthless stuff that may happen to fall into our hands, or that may be brought to us by the Sunday paper. I mean reading of something worth while, reading that will give us new knowledge, thought that is uplifting, something that will enlarge our lives.

Sunday should be a day for music and art and enjoyment of the beautiful. It should be a day when art galleries should be open to the public, when the best concerts of every kind should be put within the reach of all the people, when there should be music in homes, and when children everywhere should be gathered into companies and choruses and taught and trained to sing.

Finally, I believe Sunday should be a day for worship. I do not say a day when men should be compelled to worship. I do not say a day when men should be ostracized if they do not worship. I do not say a day when they ought to worship necessarily in the Roman Catholic way, or the Orthodox Protestant way, or your way, or my way. If they can and will worship in the fields and the woods, communing with the spirit of nature, which is really God, then let them worship there. Sweet and soothing and uplifting may be that worship, if men will have it so. And yet, is this enough? I believe, I sincerely and deeply believe, that no man is wise who fails at least once on every Sunday to go to some church, some place set apart for worship, and there, in company with others of like mind, lift up his heart through music, through prayer, through meditation, through the very spirit of the place, into sincere communion with the eternal God in whom we all live and move and have our being. I believe that sincere worship anywhere, whether with others or alone, sweetens life, deepens life, strengthens life, broadens life, tends to drive away anxiety, fear and care from life, tends to make life simpler, purer, happier, more truly human, richer at its heart.

On six days of the week we all give the right of way to business. This is doubtless as it should be. On five days of the week we give the right of way to schools and intellectual education for our children. This is certainly good. On Saturday afternoon, one half day a week, we very largely give the right of way to physical recreations. This too, is undoubtedly wise. But should we stop here? Do business and physical recreation and schools for training the intellect comprise all man's needs? Is it not right, is it not wise, on at least one day of the week to give the right of way to the home, to the church, to reasonable and noble religion, to companionship of nature, to friendship, to the religious and moral education of the young, to thoughts about duty and right and love and brotherhood and human service, and our relations to God and eternity? For it is these things and not business, it is these things and not physical recreation, it is these things and not even intellectual education alone, it is these things, and not anything else whatever, that give to human life its permanent satisfactions and its real worth; it is these things, and not anything else whatever, that lay solid and enduring foundations for homes, for society, for states, for nations, for civilization.

A New Woman in Japan

Minnie J. Ayres

JAPAN has been a man's country. Her civilization has been largely a man's civilization. While we marvel at her development during the last sixty years, we can not but note that this development has been one-sided. The young men whom we meet are eager, alert, persistent, determined; but the young women are timid, slow, backward, and retiring. Japan is eager to be ranked among the foremost nations, but she can never attain such a position until her women come out of the background, until they have greater initiative and become equally as efficient as men in certain fields of work.

Some of her leaders are recognizing this. They feel that, no matter how charming and sweet the Japanese woman may be, there is something more serious in the world than cherry blossoms and lanterns and fans, and that she must be regarded as something more than a butterfly, the geisha type which seems to be best known by Western peoples. Thus they are working aggressively for the higher development of women, and Japan, more than any other country to-day, has her woman movement.

Naturally the old conservatives are much concerned over it. Some of the male sex are fearing that the new woman will not meekly obey her husband, that she will lose her charm if she develops a mind of her own, and that she will not tamely submit to all kinds of indiscretion and immorality on the part of her husband, remaining virtuous herself, sweet when he sees fit to pay her a little attention, and an efficient mother to his children.

Yet to-day they are living in a changing world. The Japanese woman is not spending all of her time sitting under wistaria arbors, drinking tea, or gazing at Mt. Fuji. In the heart of this little kimonoed woman something great is stirring. The unusual industrial development during the war has drawn many women into occupations hitherto held only by men, and opened many new lines of activity. Democracy and social questions, the most popular subjects among young men students, touch a responsive chord in the hearts of women, and many can no longer take the place of an inferior meekly taking the scraps of life which husbands or brothers throw to them. There are books, theaters, movies, mostly bad, but awakening a spirit of revolution. Women would have greater freedom, a voice as to whether and whom they marry. They would be trained for some definite work; in fact, they are eager for the richer, fuller life which Western women enjoy.

But what opportunity is before them? In the primary schools no distinction is made between boys and girls, and numbers of the sexes in such schools

are about equal. In the middle school there are only about half as many girls as boys, and in high school or university the number of girls is quite insignificant. None of the schools are adequate, as a large proportion of applicants are refused admission every year, but the girls' schools, especially, are few, poorly equipped, and the course of study much inferior to that of boys' schools. Also the text books used are much simpler, for it was not thought that women needed education, the average man not caring for an intelligent wife. What he wished was a woman to keep his house, prepare his food, wait on him, keep his clothes in order, and, above all, bear children that the family might be perpetuated.

It is significant of existing conditions to note the proportion of men and women teachers, this profession which in Western lands is supposed to be woman's special sphere. Even in primary schools there are many more men than women, and in whatever school she may be, the woman teacher is always subordinate to the man.

In 1918 and 1919 over $7,500,000 was given for higher education, the subscriptions being headed by the Emperor and Empress. Of this amount only about $50,000 was assigned to women's education. This has proved a lever by which interested men and women have forced the government to advance the standard of girls' schools by two years. Sentiment is changing rapidly, and opportunities are coming before women are able to grasp them. Some of the leading universities in Tokyo have opened their doors to women, Waseda, Keiyo, and certain courses in the Imperial University; but alas! these schools are already overcrowded, and, what is sadder still, the women have not the adequate preparation for entrance.

The Diet (or Parliament) has passed an edict allowing women to be present to listen to the debates. This is a great forward step in the recognition of women's intelligence. Also the leading Presbyterian church in Tokyo (independent), which has a congregation of about twelve hundred, has recently elected several women to its controlling board.

Progressive men do not wish their daughters to be merely the servants of their husbands, and women are eager that their sons shall marry well-trained girls. A certain Commercial School in Tokyo recently opened a small Domestic Science Department, and they were almost overwhelmed by applications of the mothers of young men for wives for their sons.

Women teachers are coming together for conference and organization, and, while they are still very modest, they do not hesitate to make demands. As we see the many changes about us, we can only wonder if the answer of the young man in the English conversation class may not, after all, be wholly irrelevant. He was asked why he was studying English and he replied that he was ambitious to marry a foreign wife.

Dr. Ukita of Waseda University, since his recent trip to America and Europe, says that whereas, after his former visit, he did not approve of American women, now he has changed his opinion and would like Japanese women to have the same opportunity for training and development.

Surely the present time offers an unusual opportunity for a progressive program of education for women, an education which must be many-sided, which will not merely fit the individual for her place in the world, but will make her strong as a pioneer of a new order, give her a social consciousness and fill her with a desire to strengthen and uplift her fellow women.

We do not wish to criticise the missionary effort here, for no one recognizes more than we the great good that has been done and against what odds we work, but there is altogether too great a tendency to hold to the old. It is time there was a new woman in Japan. Because the old Japanese believed that she should be kept under restraint and hedged about, must we continue to keep her in restraint and hedge her about? It is like expecting a child to walk without letting it stand on its feet. It is bound to get some bumps if we let it go alone, but we must take it by the hand and lead, support, encourage, and admonish, until it is strong enough to go alone. It is no longer a question as to whether co-education is wise or whether it is safe to allow freer association of the sexes—these things are already upon us and we can not stem the tide. We can serve these women best, not by trying to keep them from these things, but by loving sisterly counsel, helping them to grow strong to meet the most trying situations of life.

This new woman must have education along many lines. She must not only have the opportunity of greater mental development, but she must have physical training. She must get over being stoop-shouldered and pigeon-toed, hold her head erect like a self-respecting person, and make her body strong to combat tuberculosis and other troubles which are prevalent even in the missionary dormitories.

She must also have training in the science of home making. The Japanese house may be artistic, but it is most uncomfortable to one accustomed to western ideas of civilized life. The same description applies to the food, beautiful to look at, but unpalatable and inadequate. Rice is their chief article of diet, but they have not learned to cook it properly. It is sticky and underdone, and as a result beriberi is very common. Girls should have training in the proper cooking not only of Japanese food but of foreign foods, for experts say that Japanese food is not sufficient for the highest physical development, and most families who can afford to do so have at least several foreign meals a week.

Need we speak of the religious training which she ought to have? That is the primary thing which the missionary comes to do, and in some instances, has been the only thing he has attempted to do. Christianity, if it is real, must find expression in the helping of others, even as Christ came down from the Mount of Transfiguration to heal the epileptic child. Social service seems to be particularly the work of women, yet in all Japan to-day we can count such trained workers on the fingers of the two hands. If Japan is ever to be a really great nation, if her moral standards are to be uplifted, if she is ever to be truly Christian, it will be her women who will make her so.

Upon us, therefore, who have in our care young women who will be future mothers of the land, rests the responsibility of sending them out properly equipped in body, mind and soul for this great end. Surely

it is no light task, and the one called to it must feel it a sacred and high privilege. We do not believe there can be anywhere in the world to-day so great an opportunity for real service as here in Japan among her young women. Would that our Western women might see it and feel it, that mission boards might have a fuller comprehension of it, and realize that now is the time to avert many a tragedy in the lives of Japanese women.

It will take money, of course, much money, and more and more money as the time goes by, yet money alone is not sufficient. Would that to many individual women, progressive women, women who have been successful in the home land, might come the desire to dedicate themselves to this work, even as Paul was "not disobedient to the heavenly vision."

Tokyo, Japan.

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DO WE MEAN BUSINESS?—A SERMON ABSTRACT

The Rev. Rubens Rea Hadley

NO man, having put his hand to the plow, and looking back, is fit for the kingdom of God, said Jesus to one of his would-be followers. The one-handled plow of the Israelite was an improvement over the tools of primitive man, just as to-day the gang plow and tractor stand between the masses and starvation. Tools are evidence that somebody means business in man's vineyards or in God's. That disciple who in the exuberance of his enthusiasm races off to the field bare-headed and empty-handed will wilt before the sun is hot. If we mean business we must put on the whole armor of God, or at least all of it that is available. If our faith in our business leads us to seek only penny offerings for tools, we can hardly expect to reap an abundant harvest. Big business deserves big tools, and religion is the biggest business yet conceived by the mind of man, so big, in fact, that most men have never dared to take one honest square look at its world aspects. The vehicle for carrying the burdens of a World Church for world service is yet to be built. It is a star of vision, yes, but we must see that our wagon is hitched to it. We must put our hands to the plow, and pray for faith to follow the furrow through to the end, so that God Himself shall see that we mean business and will make sure the harvest.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Pigeons

I STOOD upon the Platform of an Elevated Railway in a Great City. And there flew Pigeons around me, and they walked upon the Platform, close up to my Feet. And I said, This remindeth me of Venice, where I have fed the Pigeons of Saint Mark's, and I would even do so here.

And I looked about me, and I beheld a Box where there were Peanuts. And I dropped a Coin in the Slot, and I received some Peanuts in mine hand.

And I showed them unto Two Pigeons. And I laid them down upon the Platform. And the Two Pigeons flew both of them to eat the Peanuts.

But one of the Pigeons flew at the other one. And he took him with his Beak, by the feathers that grew upon the top of his head, and he Pulled him, and he Pecked him, and he Persecuted him shamefully. And the Peanuts were scattered and wasted, and many of them were thrown upon the Ground.

And when the Stronger Pigeon had Oppressed the Weaker Pigeon so that the Weaker one ceased to resist, then did the Stronger one fly back, and pick up what were left of the Peanuts. And there still were left more than were good for him, but he ate them, every one. And the Weaker Pigeon came and drew near, and watched every Peck and Bite with Covetous Longing, yet came he not nigh enough to provoke the other one to leave his Peanuts and attack him.

And when all the Peanuts were gone, then did they both fly up upon the Railing, and they waited for some other man to come along and give them some more Peanuts.

And when I beheld all this, I said, Oh ye foolish birds! How evil are your doings, for there had been enough for you both, and more than ye both could eat! Why did ye not eat both of you all that ye wanted, and then call in other Pigeons to consume what was left? For this had been for your profit, both of you, and for the profit of other Pigeons, and the encouragement of those who rejoice to provide Peanuts for Pigeons. And now, behold, it repenteth me that that which I intended for good should have become the occasion of strife, and I shall consider well before I waste more of my Hard-earned Cash on Peanuts for Pigeons that are so unworthy of my Generosity.

And I considered how men and nations use the gifts of God, and I wondered what God thinketh of us.

And I said, Oh, ye foolish Pigeons, will ye continue to be as foolish as men?

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OUTLINE PROGRAM FOR THE DETROIT CONVENTION

Saturday, October 15, to Monday, October 17

Sunday School Institute under direction of the General Sunday School Association.

Tuesday, October 18

All day. Ministers' Meeting.
5.30 p. m. Fellowship Supper, McCollester Hall.
7.30 p. m. Session of General Sunday School Association, speaker to be announced.

Wednesday, October 19

All day. Women's National Missionary Association.
7.30 p. m. Service of Worship.
Communion Service.
Occasional Sermon, Rev. J. Fort Newton, D. D.

Thursday, October 20

9.00 a. m. Convention called to order by President Galer.
Reports of Board and Officers.
2.00 p. m. Business session continued.
2.30 p. m. Special business. Introduction of Resolutions and Memorials.
4.00 p. m. Reports on the Crusade, Dr. Lowe presiding.
7.30 p. m. Platform meeting, speakers to be announced.

Friday, October 21

9.00 a. m. Business session continued.
Reports of Committees on Recommendations, Resolutions, etc.
Election of officers.
2.00 p. m. Business continued.
4.00 p. m. Address, speaker to be announced.

5.00 p. m. W. N. M. A. Reception.
7.30 p. m. Platform Meeting, speakers to be announced.

Saturday, October 22

9.00 a. m. Business continued.
Special order. Report of Committee on Revision of Constitution and By Laws.
1.00 p. m. Business session National Order of Universalist Comrades.
6.00 p. m. Banquet, Universalist Comrades.

Sunday, October 23

10.30 a. m. Morning worship, preacher to be announced.
Ministers in attendance will preach in local churches as assigned.
3.00 p. m. Loyalty and Consecration Service.
Representatives of different sections and interests to speak briefly.
7.30 p. m. Mass Meeting, Rev. R. E. Sykes, D. D., presiding. Speakers to be announced.

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THE TRIUMPHS OF OLD AGE

Michelangelo, to go back no farther, was still bearing rich fruit of his genius until he died chief architect of St. Peter's at 83. Voltaire at 84 was made the hero of Paris. Macklin was popular after 90 on the stage from which he did not wholly disappear until he died a centenarian. John Wesley was at the height of his eloquence and power until 88. Horace Walpole at 80 was the most engaging trifler in England. Bentham in his 80s was still sowing seed of all the reforms of the English law. Talleyrand at 80 reconciled France and Great Britain and contrived the quadruple alliance. Goethe did not dismiss his greatest work until near the end of his life at 83. Humboldt put the finishing touches to the Cosmos in his 90th year. Lord Lyndhurst, born a Boston boy on Beacon Hill, three times chancellor of England, was the first orator of the House of Lords at 80. Brougham never resigned his numberless activities until he died in his 90th year. Campbell became chancellor at 80 and held that office with Scotch tenacity until death removed him. Victor Hugo's genius culminated in his 80s. Moltke was still at the head of the German army at 88. Browning was profuse and cryptic as ever at 77. Tennyson touched the universal human heart in his swan-song uttered at 83. Gladstone at 83 was for the fourth time prime minister of Great Britain. Pope Leo XIII celebrated his jubilee in his 93d year. Herbert Spencer after 80 was still extending his philosophy. Lord Bryce at 83 has produced his "Modern Democracies." Lord Halsbury, chancellor until 80, took in charge after retiring from office the revision of the laws of England and is still living and active at 96. Sir Alfred Lawrence has just become lord chief justice of England at 78, Clemenceau at 80 is the first man in France, and Giolitti in his 80th year is premier of Italy.

To come nearer home, Franklin at 81 cut the knot of the federal convention and opened the way to the Constitution. John Adams was never clearer than at 90 in his conviction of the family superiority nor abler to maintain it. Thomas Jefferson at 82 was the most active and useful white citizen of Virginia. Stephen Girard continued to scatter his public benefactions until his death at 81, Peter Cooper did the like until 92, and Andrew Carnegie until 84. John Quincy Adams never gave over the battle for freedom until he fell on the field, a victor, at 81. Josiah Quincy entered the lists against the Massachusetts Know Nothings at 83 and was active and influential at 90. General Winfield Scott, to the shame of all his recreant compatriots, at 75 repudiated rebellion and marked out for his country, despite the laughter of fools, the strategic lines on which it was finally victorious. Washington Irving was producing delightful literature at 75 and George Bancroft writing classic history at 80. Joe Jefferson was never greater in Rip Van Winkle than at 75, as many of us can testify. Roger B. Taney, an awful example of Divine forbearance, was suffered to preside as chief justice in the supreme court of the United States until 87. Chauncey Depew at that age is blithe and jocund as ever. Uncle Joe Cannon, at 85, is smoking like a furnace in his 23d term in the House, and our own Congressman Greene, at 80, is buoyantly presiding over the committee on merchant marine and fisheries. John D. Rockefeller, at 82, is striking oil and everybody who uses it with the same vigor and effect as when he was younger, accounting with the Recording Angel for the proceeds. The newspapers report a recent meeting in the New York town hall addressed by six men whose ages aggregate 500 years; Major Putnam at 77, Dr. Parkhurst at 78, Henry Holt and Dr. Simon Baruch at 81, Dr. Lyman Abbott at 85 and Dr. Stephen Smith at 98. David Hale Fanning of Worcester at 92 is in the active daily conduct of a great business. Bishop Tuttle at 84 is presiding over the Protestant Episcopal Church and President-Emeritus Eliot at 87 holds the ear of the nation with the counsel of wisdom and patriotism.

Cheer up, boys. The harvest-time of life is in and around the ninth decade. The shining example of the race is the active octogenarian.—(*From an Address by Albert E. Pillsbury at the Dinner of the Harvard Class of* 1871.)

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

AUG. 7—PAUL IN CYPRUS AND IN ANTIOCH OF PISIDIA

Acts 13 : 1-52

The Real Apostolic Succession

Peloubet suggests early church ranks and tasks, thus: "The order of importance and authority in the early church would seem to have been, apostles, then prophets and finally teachers. An apostle was a missionary, one divinely sent forth to spread the gospel. A prophet was one that spoke under divine inspiration, disclosing the future or setting forth God's will. A teacher was one who instructed in the scriptures and in the way of life." It would seem as if the church of to-day (exceptions admitted without argument) had substituted the priest for the prophet, eliminated the teacher (or relegated him to the Sunday school—perhaps we should say "her" instead of "him"), and then proceeded to debate whether it was worth while to support the apostle or missionary. The church that isn't missionary is entitled to be known as belonging to the apostolic secession rather than succession. It is so easy in religious matters to get first and last things turned around. Jesus recognized this trait in human nature, doubtless, when he said, "The first shall be last," etc. (Read Matthew 19-20.) We are now coming to consider the apostolic work. The apostle was the pioneer, the trail-blazer, ever on the spiritual frontier. In the days intervening, he has been more like a traveling salesman. To-day his task takes on more of the character of a branch house of the home church, or denomination, or federation of denominations. But all the time his job is the new market, where merchandising is confronted with many conditions unfamiliar to the home body, and strange things are happening, even at home, on account of these facts, such, for instance, as the present home debate as to whether missionaries are remaining "orthodox" when they fraternize in the distant field with those who have not observed all the conventionalities which the home body demands.

Unconscious Preparations for Work

The scriptures constitute an interesting study from almost any angle, but never any more interesting than this one suggested here, of how God prepares His workers in their own unconsciousness of the tasks that will be theirs when He comes to later "lead them in a way that they know not." Paul's task would have been impossible save for his early preparation, which, at first, he himself interpreted in precisely opposite terms. Then comes the call of the Holy Spirit (the Holy Spirit of the Whole), after many almost incomprehensible leadings and developments that succeeded the one great conversion. How this call came we know not. It may have been suggested by one of these men in an experience meeting, and then have been endorsed by others, who thinking it over

saw its possibilities. The need of others far away may itself have been the original thought, as the work necessary to be done so frequently calls men and women all the time. In less or larger measure this call comes to all who serve the all-serving Christ. Every one feels the thrill of it, and wants to give. We may be like Peter (Acts 3-6), and yet every one can make the answer he did: "Such as I have give I." Not every one can go abroad, but nevertheless, every man has one man to give and every woman has one woman in trust, for apostolic work. The laying on of hands (not ordination here) was significant. It might be viewed as "handing out." The home church was to release these men to larger work, losing them for its own, but the end was not there. This is not merely a release. It was also the assuming of responsibility. Tarbell in this connection quotes the remark of William Carey as he left home for work in India: "As I go down into the mine, I depend upon you to hold the rope." God-given privileges are related to God-given duties.

Personal Relations in Christian Work

One of the real problems of missionary work is found in congenial fellowship. Missionaries do not cease to be human when they land on the chosen field. If the personal relations are unpleasant, no matter what the reason, the work suffers. One can't choose and pick congenial friends there as one may at home. Two things right here suggest this personal equation. John goes along. John (Mark) later to be a gospel writer begins in lowly tasks. (Refer back to previous heading—Unconscious preparations.) But the fact is that John is a nephew of Barnabas. Then again, Cyprus, which they choose for a destination, was the birthplace of Barnabas. As they start out Barnabas is the natural leader. Paul himself was but a beginner compared with Barnabas. The personal equation in these preparations is very evident.

Power of Suggestion

In this first religious debate before the proconsul we find opposition from one whose political job has been put in jeopardy by such teaching. Typical of much opposition now against social Christianity at home, and international Christianity everywhere, though perhaps especially prominent just now as between Japan and China. Paul wins in this case, by what is sometimes termed a miracle. We know now more about the power of suggestion, especially when aided by the other fellow's guilty conscience, than people have in other days. The calling of this a miracle is not necessary to the teaching. The spirit of the deed by Paul is a more interesting study. Paul hadn't written the thirteenth of first Corinthians yet, when this happened. How does Paul's attitude compare with that of Jesus? Yet was the reaction very different in the two cases. The people and here the proconsul "were astonished at the doctrine." Later at Antioch (Pisidia) popularity and big audiences, but no such instance of power against opposition, results in mass demonstration of disapproval. Then, as Jesus turned to Samaria, so Paul turns to the Gentiles. God uses the very oppositions of men to the expansion of His gospel. See the balance of this chapter, which is all included in the lesson, though only a few verses are included in the printed text.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

What and Where Is God?

Who is God? He is "the Father of all spirits, whether they reside on earth or in heaven or in hell." Where is God? "As naked spirit He is not anywhere, but His instruments may express him everywhere." . . . If the ancients made their gods how do we know that we are not making our God? They "no more made their gods than they made their stars. Their gods were our God and their stars were our stars. . . . Our early brothers were trying to comprehend and interpret our God who was as present to them as He is to us." May we not be communing with a mere idea? No, that is impossible. "Because, whatever it is, it is at least an objective reality. Its grip is that of the universe. We can not let it go because it will not let us go. . . . the object of my worship is the great reality. All the reality there is, except my will, and the other wills whom I call brothers. (*Review of "What and Where is God," by Richard LaRue Swain, in the Homiletic Review.*)

Sectarian Home Mission Work

As yet I know no reason to lessen my interest or efforts in foreign missions; but there is a deepening conviction gripping me that much—I would almost say most—home missionary funds are worse than wasted. To be specific, I will mention a community of a little over a thousand in which there were a Catholic and three small Protestant churches. Only one of the four, a Protestant Church, was even attempting the entire support of a minister. In spite of the sectarian spirit of at least two of the pastors last in the service of these churches, upon all three of them becoming pastorless, the leading laymen of all, as well as the men of the community generally, signed an agreement to give a community church their moral and financial support, called a pastor from a disinterested communion and proceeded to organize along undenominational lines. One of the denominations whose pastor had been forced to leave the field for lack of support with three hundred dollars of his promised salary unpaid, on learning of the community movement, immediately sent in their missionary workers and promised their otherwise vanishing reactionary element one thousand dollars of missionary money to keep the church open. I am constrained to believe that this is only one of numerous instances where home missionary money in the hands of sectarian supervisors actually hinders the desire of local workers to cease the folly and futility—not to say the curse—of competition over senseless sectarian shibboleths. In fact, we are increasingly persuaded that the utter discontinuance of home missionary effort—save in unchurched communities—would be an almost unmixed blessing, as it would call into effective action a deepening desire among laymen to get together, and there are but few communities too small to be self-supporting, if self-determining and unmolested with divisive outside influences. (*C. V. Allison, Warroad, Minn., in the Christian Century.*)

The Mark of Jesus

Really, the question to be asked of us or of any communion is, "Is it producing saints?" Real saints, people of saintly character. Such people as you would call men and women of God. Is the minister a man of God? A much more important question than how he was ordained, what hands were laid on his head, or at what college he was trained, or what are his degrees in arts or theology. Is he a godly and devoted man? Is the mark of Jesus on his character and his activities? Not, does he gather crowds, or is he eloquent, an artist and wizard in words, but does he love men in the same fashion as Christ loved them? Would he die for anybody if he could save him from spiritual death and hell? . . . "By this, shall men know that ye are my disciples." "By this," not by something else, "that ye have love one toward another." (*Charles R. Brown, D. D., in the Christian Work.*)

"Death Became a Friend"

Death was a solitary, terrifying thing. But in France it became a friend. Poor tortured boys would feel a blessed surcease from pain and look up to find the Great Physician at their side, bringing merciful rest and the supreme healing. Death was a daily commonplace. Lads were here to-day and to-morrow gone, but their spirits were too young and alive and vivid to vanish with the body, even after we had seen the flag-draped coffins lowered into the ground at "Taps." They were so close and real that at times I felt I had more friends in the unseen world than in this. It sounds silly but it's true. . . . And, so, when I came home and my own mother died I did not lose her as I had my father. She sits in the sunny east window with her mending or we stroll together in the garden. . . . she is in and out all the time—often when I don't know it, I dare say. She has never left me. These are some of the things the war taught me and the last is the greatest. (*First Prize Winner, Lee Ramsdell, Letter Contest, in the Outlook.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

MORNING

Helen Davies Sprowls

'Tis the morning after evening,
'Tis the daylight after dark,
'Tis the misty dreamy dawning
Of the morning, and the lark
Who sings his song of gladness
At the breaking of the day,
That dispels all gloom and sadness
And drives the clouds away.

'Tis the morning after evening,
'Tis the courage after strife,
'Tis the sure sweet solemn promise
Of to-morrow, and of life
Still stretching on before me
Full of hope and love alway,
That gives me strength to press along
Unto the perfect day.

'Tis the morning after evening,
'Tis the robin's song in spring,
'Tis the voice of nature speaking
In every living thing,
That teaches me to trust Thee
For the things I can not see,
Knowing all Thy paths are peaceful
Though unrevealed to me.

HOME LIFE IN JAPAN

The Rev. Chujiro Kawabata

THE conception of home in Japan is quite different from what the English word "home" means. It is very often synonymous with "family" or with "house," by which we do not mean a building but a group of descendants traced for generations. The Japanese have very ancient traditions and like them because their country is so old. The coronation of the first emperor took place 660 B. C., so the lineage and the traditions of a family are more important than anything else.

In America the home generally means a man and wife and their children, but in Japan it means ancestors for a long way back and their lineal descendants. Ancestors and parents are the most important persons in the home.

Home exists that the children may hear about the traditions and the property of their ancestors. It is a rather funny thing to know that in the Japanese language "my family," "my home" or "my house," means "I" or "me," so highly do the Japanese value these things.

All these ideas are the old ancestor worship which the Japanese had even before Confucius taught them in China.

Children, as said above, do not exist for themselves but for their family or house. As descent is traced through the male line, naturally the first born son is far more important than any other child. The parents love this oldest son, and do for him the utmost within their power because the whole future of their life and prosperity depends upon him. The rest of the children do not share this feeling at all generally, even though the family be rich. All the younger sons will go to another family to marry.

For the boy to go and find a wife for himself, as American boys do, is a custom that Japanese do not approve. The parents are supposed to attend to all match-making for their sons, and very kindly pick out a good woman for the wife of each one of them.

The reason for this is that marriage is not for this son alone, or for his personal tastes, but to keep alive the family, and its traditions and its prosperity. But boys are not always obedient to this custom in Japan any more than they are in other lands, and they frequently try to find a wife according to their own personal taste and ideas. Almost all the old romances of the past in Japan are stories of this breaking away of the young from this parental authority.

What is the place of women in the Japanese home? That is more likely to be determined by traditions of the past than by any modern ideas.

The wife does not sit at the head of the table, nor indeed does she sit at the table at all in her home, but she is to serve the various dishes to her husband and his friends. If the family is rich enough she may have maids to assist in some household work, but even with maids, the wife must serve the table in this same way. In ordinary Japanese families, too poor to afford maids, all household service falls on the wife.

The wife takes the overcoats of the guests, unassisted by her husband, and when they are ready to depart, it is her place to assist them in putting on these garments. A man of any standing in Japan would never wait on table or wash dishes, although he might sometimes sweep the room, but not often. All housekeeping, cleaning, cooking, waiting, sewing, and care of children belong to the woman in the Japanese home, about as it seems to be in homes of most people the world around. Poor Japanese woman has little time indeed for her own pleasure or culture. She stays at home mostly. She has few chances indeed, to widen her views, or to increase her knowledge.

It is being recognized now in the better circles that this way of living of woman not only keeps her mentally undeveloped, but is also a serious disadvantage to the children. Many of the better men and women are making an effort to improve this old traditional way of living.

I have said that children do not live for themselves but for the family line. This might sound as if children lead rather miserable lives. As a fact, however, the life of children in a Japanese home is commonly very happy. The Japanese love their children often almost blindly. No child in a good home in Japan talks or walks or plays or sleeps alone, while they are growing up. When guests are in the home

the children are oftenest the main topic of conversation in Japan as everywhere.

To a Japanese it seems rather pitiful to see a man and wife driving their car, with the children on the back seats. Parents in Japan are often seen aiding their children to wear finer clothing than they themselves can afford to have.

Children usually have *shogatsugi*, that is a new dress for the New Year, which corresponds to Christmas in Japan, and *bongi*, which is a dress for the most important Buddhist festival, which comes in midsummer. It seems rather foolish to spend so much money which many parents can ill afford for things that can be worn so little, but that is the way it is with parents everywhere.

Some one has said that Japan is a paradise for children. In a certain way this may be true, but in another sense children in Japan are not as happy as they are in America. Japan has not yet learned to give its children, boys and girls alike, the training and culture of schools and churches and Sunday schools and missions, as the best in America try to do.

A beautiful phase of Japan home life is that each man and wife must always care for the aged parents. This law of filial piety is the most characteristic law of Confucianism. It is a beautiful custom indeed, and yet it does not always work out well in practise. The old parents and the young married couple living together do not always understand each other.

Perhaps the younger generation of Japanese are drifting away from the beautiful old Confucian theory of filial piety. I have recently seen some figures from a Japanese girls' high school, where the teachers asked the girls to vote on what kind of marriage they thought was the best. The majority voted for "no parents-in-law."

The homes of Japan need the best that Christianity can bring them. One of the most beautiful English songs is "Home Sweet Home." That song sounds sweetly in our ears. Japanese who follow the old customs and traditions can hardly appreciate these words.

Japan did not have a proper word in its language for "home," until Christianity came, and now many use the English word "home."

True Christianity is needed all the world around to make homes of pure love, clear consciences and individual morality, and the sublime order of the unseen God, under whom and in whom, men and women may rightly and truly live together in homes. It is commonly believed among Japanese that pure and beautiful homes are always found among Christians. Let Christian America prove that this is true, and show Japan the way to do it.

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THIS LOOKS LIKE SUCCESS

Were eyes fixed solely on still existing rum holes on the back streets of villages or in the slums of great cities, or on the private wine cellars of consumers who stocked up seasonably, the conclusion might be that prohibition was at least a partial failure. But here is a just description of one of the largest cities of the land where no extraordinary efforts to enforce the law seem thus far to have been made. Corner saloons have become groceries and drug-stores. A large liquor store is now a creamery. A down-town building which was a wholesale liquor store is now an upholstering establishment and mattress factory, presumably making easier beds to lie in than the old business did. A palm garden in a well-known square is a cafeteria. An old saloon near one of the oldest and best known theaters, where a bell rang when the curtain in the theater went up for the next act, is now a bread shop. A saloon near one of the railroad stations, a kind of "last chance," is now a lunch-room. The one substitute most common in the experience of great numbers of former saloon patrons is described by the wife of a man who used to be drunk about seven evenings a week, "Since prohibition came in, I have a home." Her husband returns at night with a big appetite and with arms full of packages of food for the table, and paint brushes and cans of paint for beautifying the home, and she goes on to say: "He is a different man. He seems like himself again."—*Congregationalist.*

* * *

TO A LITTLE GIRL

Don't you wish you could be me?
I'm so small
I can squeeze through little cracks
In the wall.

I can go through tiny paths
You can't see,
Underground, where you can't
Ever be.

I can climb a blade of grass
And not bend it;
When you walk on it, it breaks—
You can't mend it.

I can go right to the heart
Of a rose;
I can drink the sweet you smell
With your nose.

Don't you wish you could be me?
Well, you can't.
You are just a little girl—
I'm an ant.

Christian Register.

* * *

GREETING THE QUEEN

In his recently published volume of reminiscences, entitled "Days Before Yesterday," Lord Frederic Hamilton tells an amusing story of a royal visit to his father's home. Queen Victoria, who was a very close friend of his mother, with her children and suite occupied the family mansion during one of her visits to Scotland. His younger brother was in a state of sulks and rebellion at having been evicted from the nursery to make room for the royal children.

In presenting him to the queen, his mother said, "And this, Your Majesty, is my second boy. Make your bow, dear." The younger brother, his heart still hot within him at being turned out of the nursery, instead of bowing, stood on his head in his kilts, and remained for some seconds like that, an accomplishment of which he was very proud.

"The queen," adds Lord Frederic, "was exceedingly angry." His admirable reserve here leaves much to the imagination.—*Youth's Companion.*

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OMNISCIENT CENTRAL

Little Margery wished to talk over the telephone with her mother, who was visiting a friend, so her elder sister gave her the telephone number and let her call Central.

A few days after this conversation, when the mother was paying another visit to the same friend, the older sister overheard Margery at the telephone. Central evidently had been asking the number, and Margery was explaining vehemently:

"Central, I want the number I had Thursday. Don't you understand? The same number."—*Harper's Magazine.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Colinette of Redmoon. By F. Roney Weir. Picture jacket. $1.90.

Colinette is fourteen when she comes to live with her grandmother, Susan Gard, in the low little house with sweet peas "right spang up against the front porch," in a small town where there are many relatives, petty jealousies and condescensions, and everybody trots around in his own peck measure and thinks it the world.

"John's girl" proves herself to be made of different fiber from her cousin Susan—she is original and independent, and afraid of nothing but losing her grandmother's love. When the Morning Glory Club is formed and she is not invited to join because no girl living above the railroad is eligible, she starts a rival club, the Bats, so named because they meet at night in a secret place reached through the cellar of the old Pettengill house, supposed to be haunted, and also because the local jeweler displays some black enameled pins in the shape of impish bats, eleven with garnet eyes and one with glittering emerald eyes, plainly designed for the "chief of the swarm," and the inspired Colinette grandly contracts for the entire dozen!

"The Green-eyed One" is responsible for the success of this mysterious club, from its terrifying initiation stunts to the dolls' theater with real scenery and properties, which Neal Brackley's artist father, let into the secret, pronounces charming; and the Kitty Candle Unmoving Picture Company, after the Morning Glories have given a feeble entertainment that makes them look like their name-flower at the end of a far-from-perfect evening, stage Colinette's play with tremendous success. And not only is the author and designer the recipient of offers for art study in New York, but she and Mrs. Gard start on a professional tour of the country—for Grandmother is an important part of the show!

The Heel of Achilles. By E. M. Delafield. $2.50.

It was characteristic of Lydia Raymond that when she was left fatherless she resented Aunt Evelyn's observation to her mother that "poor little Lydia didn't know what her loss meant," and dried her tears proudly, determined not to cry again until "they were prepared to concede to her the major right to affliction!"

At twelve she is motherless as well, and goes to live with Aunt Beryl and Grandpapa and Uncle George and Shamrock the dog; and she combs her long thick dark hair straight back and fastens it with a round comb, and thinks herself rather like "Alice Through the Looking-Glass."

After her school-days she goes to London as an accountant in a fashionable milliner's establishment, and later is a private secretary and the author of a book. She marries a clergyman, Clement Damerel, and her daughter Jane has many of her mother's traits—Lydia's first defeat comes when Jane insists on being called Jennie.

The years roll by and Clement dies, and Jennie is about to become a war-bride, Mrs. Roland Valentine, leaving Lydia alone. Then the truth is brought home to her by Joyce Damerel, her sister-in-law, who tells her that she is a monstrous egoist, and cares for nothing and nobody on earth, except as it affects herself.

Three Loving Ladies. By the Hon. Mrs. Dowdall. Picture jacket. $2.00.

General Fulton "had meant to retire from the army at the end of the war, and had been turning over in his mind many agreeable plans for the future, when he was offered the command of a military district of which Millport was the center" and accepted it, wherefore the pantechnicons of Messrs. Burridge & Co. are conveying his household goods from the comfortable little home in Westminster to "a large square cinnamon-colored house, standing in about two acres of ground, on the borders of Millport's largest and most satisfactory park."

The family consists of Mrs. Fulton, "the typical gentle wife who patiently adds up the problems of life for her husband, and leaves his wisdom to unravel the answer," and two daughters, Evangeline and Teresa. Evangeline marries Captain Evan Hatton, her father's A. D. C., whom she meets under unpropitious circumstances—the General has invited him to breakfast at half-past eight and when he reports, only Evangeline, who has been walking in the park, is down, and "she knew that her hair was untidy and two of her fingernails were grubby owing to having restored a strayed worm to what she thought a safe place on the bank of the pond, where a duck had eaten him at once, much to her disgust." Teresa, at the end of the story, is about to bestow her hand on David Varens.

The Fultons are approved even by the reporter for the Millport News from the time they appear at a recepion in the Town Hall—"They're new, surely; I must note their dresses; they're very good. There,—the woman in grey with the sables"—and the "benevolently dimpling" mother is later the idol of public meetings, and the inmates of the Mary Popley Home bask in her smile.

The Tryst. By Grace Livingston Hill. Frontispiece. Picture jacket. 2.00.

Patricia Merrill, all in gray duvetyn and moleskin, pauses on the stairs to fasten a refractory glove-button and hears her mother ask, "Has Patricia gone?" and her sister Evelyn reply, "Yes, she's gone, and I wish she'd never come back!"—and Daddy is in South America on a business trip!

She slips back into her room, finishes the packing of a half-filled suitcase which was to have gone with her to a house-party, and takes a train for New York, to earn her living, she knows not how. As good fortune will have it, she stumbles on an opportunity to go south with Miss Sylvia Cole, and accepts it under the name of her grandmother, Edith Fisher, hiding her identity even from John Treeves, an old friend whom she meets at the North Carolina resort.

John is there at the summons of his uncle Calvin, whose misspent life is near its end, but refuses to take his uncle's money and goes away to become a minister. Through the uncle's offer to give a church in New York a hundred thousand dollars the day his nephew is installed as its pastor, he is invited to preach there for a time and is a sensation—"The papers call him a second Paul. It seems there was a man in the Bible named Paul," one of his parishioners naively remarks. John takes a course in Humanity by working in the Horliss-Cole plant, and when he inherits his uncle's fortune he builds a little community of houses to rent to the work-people, with a beautiful church where he means to preach to them on Sundays, and a home of his own, with Hespur, his uncle's devoted servant and a character, to help him. And Patricia's troubles are suddenly cleared away, and the two pledge themselves to a life that is sure to be happy because it will be full of loving service to others.

Hail Columbia! By W. L. George. $2.50.

Our pleasure in entertaining an English cousin is a hardy perennial. We welcome him when he comes, give him of our best, speed him when he goes, and then await the inevitable book, his bread-and-butter letter, to see what he says about us!

This cousin, who "tells on himself" the amusing anecdote of his being barred from lecturing before a certain club of women because the picture accompanying his prospectus was taken in a dressing-gown and showed a bare throat, stayed longer than some others—six months, which is not too much for a comprehensive view of America—and began his meanderings in Nashua, New Hampshire, Nashuay in railroad parlance.

He studied people and conditions rather than scenery, and has set forth his views on many subjects, such as the status of women; the life of young girls; the servant problem; the colored race menace; our attitude toward politics; our state government; the noise and bustle of Chicago; the resemblance of the older Harvard buildings to the Temple in London and of Harvard manners to those of England; and his book is both interesting and stimulating.

Young People's Christian Union

DIRECTOR'S DATES

Aug. 7-14, Y. P. C. U. Institute, Ferry Beach, Maine.

Aug. 29-30, Vermont Y. P. C. U. Convention, Brattleboro.

Aug. 31-Sept. 4, Y. P. C. U. Institute, Murray Grove, N. J.

Sept. 8, Ohio State Board Meeting, Akron.

Sept. 9, Western Ohio League, New Madison.

Sept. 10, Southern Ohio League, Blanchester.

Sept. 12-17, Mid-West Institute, Chicago.

* *

ANOTHER MILESTONE

"Seeing it through" was the subject of the Keynote Address at the thirty-third annual Convention of the Y. P. C. U. It was the spirit of the Convention put into three words. In his annual report, the Director of Young People's Work wrote: "More important than any statistics is the fact that there is a growing realization on the part of the members of the Union that we are engaged in a serious business, and there is an increasing purpose and determination to measure up to the opportunities and obligations which our work presents."

Sometimes we write such words in the hope and faith that they may be true, in the knowledge, also, that the affirmation helps to make them true. Such was the case in this instance. The Convention which closed last night in Chicago proved them true. The young people of the Universalist Church have learned that a heavy but glorious responsibility rests upon them and they are ready for it. Not all have realized this, of course. Some have not learned the joy of hard work for Christ and his Church although offered the opportunity. Some of these and many others have not had the encouragement from parents and pastors that they need.

The excuse is often made, occasionally by the young people, much more frequently by their elders, that they are so busy with their studies and the social life of the school they must not be burdened with anything more.

Here is a choice between two good things: the most difficult choice in the world to make. The right decision is to be found in that which will minister to the complete life, which will include the spiritual as of at least equal importance with the physical, intellectual and social.

This is the basic reason for having a Young People's Christian Union in every church. If the young people do not learn in the habit-forming period of life that religion and the work of the church are just as important as education and schoolwork, the church is not likely to gain a very large place in their lives.

Stewardship

Approval of the League of Christian Stewards as recommended by the Executive Board was the only important change in policy. From the older leaders of the Church who were present, as well as from the Unioners themselves, came not only words of approval, but the confident prediction that the League of Christian Stewards will have a profound influence for good upon the entire future of the Universalist Church.

Some fears were expressed that this might be regarded as a blind pledge of time and money, which would be disregarded as soon as the first enthusiasm waned. To guard against this, no attempt was made to secure these pledges at the Convention. The spirit and methods of Stewardship were explained and emphasized, the pledge cards were distributed and the Unioners urged to take them home, and to sign them after careful and prayerful consideration. Just in so far as the Stewardship program is faithfully carried out, encouraged as it should be by parents, church school teachers and officers, pastors and other Church leaders, will there be raised up a generation of Universalists who know that all they have and are comes from God and is to be used to advance the cause of His kingdom among men.

Onward

The Convention voted to return to the former policy of having an editor for *Onward* instead of an editorial board with the Director at its head. This will relieve the Director of work for which he had no preparation or particular liking, giving him greater freedom for other things.

Editors are born, and not made. The Director could never be made into an editor; Granville Hicks was born one, and with the *Onward* of August 5, he becomes Editor-in-Chief.

He is the youngest editor *Onward* ever had. But to put responsibility upon such young people, of proved ability, is a part of the policy of the Union. It is a training school for workers in the Church, and in any successful school it is the pupils who do the work, and learn by the doing. The teachers work also, but in the way of help, advice and encouragement, not instead of the pupils. It should be expected of the Y. P. C. U. that it will help to train editors for our church papers as well as ministers to fill our pulpits and workers to fill our pews.

The New Officers

Another expression of this policy of training for leadership is that there should be a constantly changing personnel among the officers of the Union. Sometimes changes have been a little too frequent, but this is better than not frequently enough. This year there are four members of last year's Board who hold over for another year or were re-elected: Mr. Louis F. Merlin, of Brooklyn, secretary-treasurer, Rev. John M. Ratcliff of Rockland, Me., Miss Marion Griffith of Minneapolis, and Mrs. Gertrude Schonland Eastman of Portland. The new officers are: President, Mr. Charles E. Taylor, of Chicago, who has held several positions on the Illinois state board; vice-president, Mr. Ernest S. Jones, of West Somerville, Mass., who has had similar experience in Massachusetts, ending with a very successful year as president; and Mr. Edgar T. Williams of Chattanooga, who will have charge of the Union-at-Large work. He has been an officer of the Georgia-Tennessee Y. P. C. U.

So the Union has passed another milestone and starts on its way for another year's work under experienced leadership.

Stanley Manning.

Crofton, Ky., July 20.

For the Quiet Hour

Read the Gospels and you can not help seeing that what men learned from Christ was to be themselves—not bound by convention, or fashion, or custom of unintelligent respectability, tradition of ordinances which only restrict and confine, but that each man, in his own individual gifts, had his own splendid opportunities, his own unique powers of development put into his own hands, and that the voice of the Father was perpetually calling him to use them to the utmost and so to rise into the glorious liberty of the children of God.

William Holden Hutton.

We do not pray to ingratiate God's good will, but to open our souls in hospitality. We do not pray in order to create a friendly air, but to let it in; not to propitiate God, but to appropriate Him.

J. H. Jowett.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gave—
Open the door of your heart.

Edward Everett Hale.

To my mind, there is something of exhilaration in the thought that every man must penetrate for himself the mystery of life, and win his own way to assurance. The quest and the discovery are ever new and ever wonderful. Assuredly the Lord looks with a kindly and sympathetic eye on the soul's struggles. Honest doubt is a search after the Truth, and, since he is the Truth, it is a search after him.

David Smith.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

WOMEN'S NATIONAL MISSIONARY ASSOCIATION OF THE UNIVERSALIST CHURCH

The books of the corresponding secretary and treasurer will close Sept. 15, 1921.

All money due the Association must be in the hands of the Treasurer on or before that date.

Emma L. Bush, Treasurer.

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NORTHFIELD

To many, Northfield is a magic word, meaning much; to others, merely the name of a town in western Massachusetts.

Situated in the Connecticut valley, surrounded by beautiful hills, it is an ideal place for the popular summer conferences held there for the past eighteen years.

The whole atmosphere is one of spiritual uplift and inspiration. Here are gathered Baptists, Congregationalists, Methodists, Dutch Reformers, Episcopalians, Lutherans, Universalists, and others, but denominational name matters not—we are all one large family, with a common purpose, to learn *how* to help bring the Kingdom of God into this world.

Experienced teachers of great ability are secured for classes, all bringing up-to-date methods in the various branches of church work. Each denomination has much of good to give to the others and each finds out how much good work the others are doing along missionary lines, this information greatly broadening one's viewpoint.

It is well to touch elbows with our neighbors and find out their good qualities, and not let our work and thought be too local. Let each church await itself of the great opportunity to send young girls to Camp Murray as well as its older women to get the broader view of missionary work, and thus be able to help others to understand its great need.

"The mountain top of vision is by way of the valley of lowly duty."

Nellie Wadleigh.

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TWO FIRST IMPRESSIONS OF NORTHFIELD

"Northfield"—I am searching my vocabulary for a word which shall describe its atmosphere and its background. Women of vision, not local vision but world-wide; not only looking for to-morrow's need but the to-morrows a decade hence. Our girls have been my joy and inspiration in Gould Hall; Camp Murray Girls, the rainbow of our Church.

There is so much in my heart to tell, but I realize space will not permit. This has been a most wonderful week to me, and I feel that I shall never be the same as when I came. It has opened up a new world in its broad vision we have had here, and the inspiration is so great, I shall try to come next year.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

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* INSTITUTE INKLINGS *

* *Ferry Beach.* Mrs. Foster and Mr. *
* and Mrs. Cushing are new teachers *
* who will charm and inspire all at- *
* tendants. *
* *Murray Grove.* The devotional *
* meetings will have themes appro- *
* priate for our particular needs. *
* *Chicago.* Good rooms and board *
* can be had in the vicinity of St. *
* Paul's. Apply early to Mr. Dean *
* Macomber, 1365 East 60th St. *
* *Detroit.* Mrs. Mary I. Chamber- *
* lain will demonstrate the usefulness *
* of hand-work in the church school. *

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DETROIT RATES

Pretty soon definite announcement will be made regarding railroad rates to the Detroit Convention. Mr. Etz hopes to have something very satisfactory to report. At the present time we can say that the selling date at which the first special tickets can be secured has been set back to Friday, Oct. 14, for the particular benefit of those who desire to attend the Sunday School Institute and Convention. Watch the *Leader* for information from the office of the General Convention.

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THE GROWTH CONTINUES

Our mid-year reports have begun to come in and they justify the prophecy that this year would show a larger gain than last. Only two schools report losses, one of three and one of seven, and those seem to be accounted for that the figures were made out after the hot weather had set in. Here are the gains noted on the first cards to arrive—all based on July first membership:

Salem, Mass.	14
Scranton, Pa.	25
Newfields, N. H.	3
Philadelphia, Pa., Messiah	28
Springfield, Vt.	4
Syracuse, N. Y.	20
Westbrook, Me.	5
Foxboro, Mass.	1
West Somerville, Mass.	27
Bridgeport, Conn.	31
South Buxton and Scarboro, Me. (new)	72
Harrisville, R. I.	12
Lawrence, Mass.	30
Girard, Pa.	14
Greenville, O.	12
Kingfield, Me.	28
Rochester, Minn.	31

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PROSPECTS AT FERRY BEACH

Says Secretary Scott of the Ferry Beach Association: "Every room and every tent is rented for Sunday school week. It looks like a big season."

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THE CATECHISM IS COMING

Miss Earle, with the counsel of several friends prominent in denominational work, has completed the new Catechism and the manuscript has been turned over to the Literature Committee of the General Convention. This important contribution to our Church life should be ready early in the fall.

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STANDARDS

Certificates were granted during May and June to nine new schools as follows: Detroit, Mich., Towanda, Pa., Philadelphia (Messiah), Pa., Linesville, Pa., Claremont, N. H., Woodsville, N. H., Concord, N. H., Auburn, Me., and Scranton, Pa. Fifty schools now report on the Standards, while a much larger number are making some use of the plan.

* *

DAILY VACATION BIBLE SCHOOLS

The East Boston school is now in session, having registered sixty pupils during the first week and having a probability of considerable increase. Miss Helen Rice is the enthusiastic and competent principal.

We have several other daily vacation Bible schools and we expect to give details about them as their work progresses.

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DOING SOMETHING IN VERMONT

The mountains of Vermont were never greener and the mountaineers were never more cordial and delightful than in June of 1921. Stanley Manning was glad that he was Director of Young People's Work and the writer was glad that he was President of the General Sunday School Association as they journeyed through the state as guests and helpers of Superintendent George F. Fortier.

Sunday school conferences were held at Morrisville and St. Johnsbury, just to "get up motion," but the principal business of the week was attendance at the district Associations that were held at Woodsville, Richmond, Barnard and Guilford.

Two hours of each day were turned over absolutely to the Sunday school interests, which shows the growing emphasis now being put upon religious education. Good listeners they are up there in Vermont. And they promised to make use of the suggestions given.

The live-wire pastor at Barre, Rev. Frank O. Hokerk, traveled three days with the "troupe" and gave exceedingly helpful talks on object lessons in the Sunday school.

What's the news in Vermont? It is good. The schools are growing in size and are determined to grow in efficiency.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

July 16-Sept. 5. Murray Grove, N. J.

July 31. National Comrades Sunday, Ferry Beach Park.

July 31-August 21. Ferry Beach Institute.

Aug. 12-14. Texas State Convention, Elgin.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 4-6. New York State Convention, Rochester.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	3,340
Provincetown, Mass.	1
Bethel, Maine	3
Oakfield, Maine	5
Clayton Memorial, S. C.	3
Springfield, Vt.	3
Standing Stone, Pa.	1
Kinston, N. C.	2
Total	3,364

CHRISTENINGS

Before reported, 959. Norway, Maine, 1; Oakfield, Me., 2; Concord, Vt., 4; Springfield, Vt., 4; Standing Stone, Pa., 3. Total, 986.

* *

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. We sometimes hear people say "What is the good of preaching anyway?" The following from the *Free Press* of our town is a concrete illustration of the worth of preaching: "The Rev. William Wallace Rose, pastor of the First Universalist Church of Rochester, recently started on his vacation trip to Provincetown, Mass. *En route* he stopped at Utica, Fort Plain and other places and during the trip he lost a wallet containing $95. He advertised for it and offered the sum of $25 reward to the finder. He believed he had lost it in Utica, but it was found by a local man in this village, who speedily acquainted the minister with the news that he had found it. Mr. Rose wrote the finder and told him to keep out the $25 reward and to send him the balance. The Fort Plainer, who does not want his name given, sent the full amount ($95) to the minister and in a letter enclosed to the clergyman, said this: 'I will not accept any reward. I go to hear Dr. Herbert F. Moulton at the Universalist church (Fort Plain) and I could not sit and listen to his grand sermons if I thought I had not done right.' "

Ohio

Cuba.—This church is just at present doing some things. A new piano is the present goal to be reached. Here is one of the finest country churches in the denomination so far as plant is concerned. A Y. P. C. U. will be organized soon. The Alliance is a strong arm and the new Comrades Chapter is promising . The Ballou Association meets here over the fourth Sunday of September.

Blanchester.—Rev. W. R. Rowland, pastor. Here the good people have again responded financially and are making a splendid improvement on the exterior of parsonage and church. The minister had the Odd Fellows Memorial address, and was elected manager of the local Chautauqua. The Southwestern Ohio League of the Y. P. C. U. will meet here Sept. 3.

Farmer's Station.—One of the best Sunday schools in the state in attendance and equipment. Preaching services every Sunday and good congregations.

Vermont

Hartland.—A Sunday school has recently been organized in the Universalist church here. Already thirty-five members are enrolled and the outlook is bright for a considerable increase. Arrangements are being made for summer preaching.

Concord.—Rev. C. F. McIntire began his pastorate here the first Sunday in July. On Thursday evening, July 7, Mr. and Mrs. McIntire were accorded the warmest reception they ever received, the mercury hovering around the 90 point. Notwithstanding the excessive heat, the cooling refreshments and the interesting literary program served to keep the good-sized gathering contented and happy. Sunday, July 10, was observed as Children's Day, a Sunday school concert and the christening of four children taking the place of the preaching services. This event, which had been awaiting the arrival of the new pastor, had been planned with unusual care. The decorations were profuse and beautiful. Two members of the Cradle Roll were promoted to the higher grade. The children of the Sunday school occupied prominent places in the auditorium Sunday morning July 17, when they listened to a special children's sermon on "Climbing to Victory." Following the sermon a beautiful United States flag, the gift of Mrs. H. A. Joslyn, who for many years was an earnest worker in this church but is now living in Texas, was formally presented to the society by the pastor. The appreciation of the large congregation was expressed by a rising vote of thanks. Mrs. Joslyn, though far away, is still an active presence in the hearts of the Concord people. Mr. McIntire will take his vacation in August, dividing his time with his mother and sister in Oakland, Me., and his son at his cottage on Lake Dexter.

West Virginia

Fork Ridge Church, Glen Easton.—A remarkable church for seventy-five years. Great in influence of its members sent forth during all the years. Some of the early fathers of Universalism preached in northern West Virginia. This church was a result. There is a large constituency now. Fine Sunday school and a very flourishing Y. P. C. U. are features. The church building is a gem, splendidly equipped, For several years the services have been largely held on week day evenings, about once in three weeks from three to four evenings. The church is always well filled, at a recent service forty-five young people being present. We have people at Glen Easton, Moundsville, Hundred, Charleston, Buckhannon and Fairmount. The faith has done something among the working people of Benwood and vicinity. No better missionary field could be found than in West Virginia. The Wyatt church will be opened in September. The West Virginia Conference meets at Fork Ridge this fall.

* *

SOUTH CAROLINA

When I read the reports from other states, I hesitate about going into print regarding the work of our four small churches in South Carolina. It is a large state to have so few Universalist churches. If one did not know of the loyalty and devotion of their adherents, he would wonder how such small organizations could have existed through all these years, situated as they were in communities where formerly there was such bitter opposition. I say formerly, advisedly, for there is probably no more opposition to the doctrines of Universalism in South Carolina to-day, than you will find in Massachusetts or Ohio. My experience has been that most of the people I meet (except possibly the most ignorant) are rather of an inquiring

than critical mind. This does not apply of course, to the ministerial fraternity, and I can clearly see why it should not. I have recently received into the Universalist Church several members from various Orthodox churches, and already one of these ministers has warned his congregation that it is dangerous to hear Universalism lest it be believed. I have not noticed, however, that there has been any falling off in attendance at the church where these members were received. On the contrary there has been an increase in the congregations of about 100 per cent during the last six months.

In a recent conversation with a prominent member of an Orthodox church in Columbia, he admitted that his theological views had undergone a great change during the last few years. He seemed to be greatly interested in what I had to say in reference to our faith and belief, asking many questions, and expressing regret when we were compelled to discontinue our talk when I came to the end of my journey. This is the attitude of most intelligent thinking men and women. All of which makes the future of the Universalist faith in this state hopeful. Two other organizations could easily be made, but we need another minister.

The time for our annual State Convention will soon be here. The Convention will be held in the Bethel church, and we expect the largest attendance in years. Our people are looking forward with great pleasure to the promised visit of our Southern Superintendent, Rev. Francis Britton Bishop of Montgomery, Ala., who will be heard in this state for the first time.

With the exception of the month of March which I spent in Ohio, and the fifth Sunday in May when I visited Greensboro, N. C., and preached for the new church there, I have been continuously on the job meeting the various appointments in our own field.

A splendid evangelistic service was held in the Clayton Memorial Church, when I was assisted by Rev. D. S. Wilson, resulting in nine members being added to the church, making thirteen for the year. The audiences at this church have increased nearly 100 per cent during the last half year. A Sunday school organized with fifty members is doing splendid work, and the church faces the future with confidence.

A recent series of meetings at Feasterville added four members to this oldest of our churches, and created a fine interest among people on the outside. Short sermons and a heap of singing brought the people out. Many community songs were used as well as old hymns to new tunes.

A few services were held at Mountville, but the time and local conditions were not propitious and seemingly little was accomplished. Will try again here.

Special meetings will be held at Bethel running through the Convention, when we will have the Southern Superintendent with us.

Willard O. Bodell.

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Notices

MURRAY GROVE ASSOCIATION

House opens July 16 and closes Sept. 5. Write Rev. Charles E. Petty, 174 West End Ave., Binghamton, N. Y., for reservations.

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MURRAY GROVE ASSOCIATION

Program for 1921

July 31. Morning sermon, preacher to be announced.

Aug. 1-6. Chapel Talks, "The Spirit of Democracy."

Aug. 7. Morning sermon, Dr. C. C. Clark. Evening Conference, "Am I My Brother's Keeper?"

Aug. 8-13. Chapel Talks, "The Great Missionaries."

Aug. 13. Birthday party. Ida Smith, Scranton Pa., director.

Aug. 14. Morning sermon, preacher to be announced. Evening Conference, "What I Would Do with Murray Grove."

Aug. 15-20. Chapel Talks, "The Manhood of the Master."

Aug. 18. Annual Meeting.

Aug. 19-20. The Fair.

Aug. 21. Morning sermon. Dr. J. M. Atwood. Evening Conference, "Why Be Good."

Aug. 22-27. Chapel Talks, "With the Future Men and Women of the Universalist Church." 9-12, each day, Sunday School Institute, Dr. Huntley, director.

Aug. 28. Morning sermon, Dr. Huntley. Evening address, Dr. J. M. Atwood.

Aug. 29-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty, 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

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MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

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MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive. Ticket should be purchased to Forked River.

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FERRY BEACH FAIR

The Ladies' Aid Society of Ferry Beach plan to have their Fair Aug. 9. We ask from all friends of our work contributions of useful and fancy articles or money. The receipts each year are expended in making needed improvements and adding to the service of Ferry Beach. Please mark your contributions plainly and send them to Mrs. William R. Thomson, 11 Akron St., Roxbury, Mass., or Mrs Arthur Soule, Kingfield, Me., before July 15. After that date forward them to Hotel Quillen, Ferry Beach, Park, Old Orchard, Me.

Mrs. Arthur Soule, Chairman.
Mrs. William R. Thompson, President.

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines. Passengers from New England can take advantage of these rates by securing their tickets at Albany at reduced rates.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Iowa, J. E. Reid, Altoona.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

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SUNDAY SCHOOL AND Y. P. C. U. INSTITUTE

At Chicago

This institute is to be one of the most worth while events of the year, and every Sunday school and every Y. P. C. U. should plan to be represented there during the week from Sept. 11 to 17.

In order that proper facilities may be made for housing the visitors will you kindly notify Miss Louisa L. Magraw, 6010 Dorchester Ave., Chicago, of your intention of being present, not later than September 1. Rooms will probably be $1 per night.

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THE SUNDAY SCHOOL INSTITUTE

Ferry Beach, Me., Aug. 14-21

Mr. Carl A. Hempel, Dean.

Sunday, Aug. 14, 8 p. m. Preparatory devotional and conference meeting.

Monday, Tusday, Wednesday, Thursday, Friday, and Saturday, 8.30 a. m. to 12.10 p. m. Five institute periods (intermission 10.30 to 10.50) with the following speakers:

Rev. F. W. Gibbs on "The Bible in the Sunday School." Monday, Tuesday, Wednesday, Thursday and Friday.

Mrs. Samuel T. Cushing on "Sunday School Music," "The Home Department," and "Adolescent Girls," Monday, Tuesday, Wednesday, Thursday, Friday and Saturday.

Mrs. A. N. Foster on "Guiding the First Steps," Monday, Tuesday, Wednesday and Thursday.

Rev. A. Gertrude Earle on "Missionary Project Teaching," Monday, Tuesday, Wednesday, Friday and Saturday.

Mr. Samuel T. Cushing on "The Sunday School Organized," Thursday, Friday and Saturday.

Mr. Carl A. Hempel on "The Superintendent and His Problems." Monday, Tuesday, Wednesday, Thursday, Friday and Saturday.

(Conferences in regard to special problems may be arranged for institute members either individually or in groups.)

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WOMEN'S NATIONAL MISSIONARY ASSOCIATION

The books of the corresponding secretary and treasurer will close Sept. 15, 1921.

All money due the Association must be in the hands of the treasurer on or before that date.

Emma L. Bush, Treasurer.

W. N. M. A. INSTITUTE AT FERRY BEACH

Following is the program for the Institute of the Woman's National Missionary Association for Women and Girls, at Ferry Beach, Aug. 1-5.

Monday, Aug. 1. 9 a. m. Opening. 9.15. Mission Study, Senior Text Book, "The Kingdom and the Nations," Chap. I. Japan and Korea, Rev. Maude Lyon Cary, Chairman of Mission Study, New York State. 10. Class in Methods. Leader to be announced. 11. Mission Study for Girls. Junior Text Book, "A Noble Army." Miss Carrie J. Crowell, President Rhode Island Sunday School Association. 7.45 p. m. A "Get-together Social" at the Quillen.

Tuesday, Aug. 2. 9 a. m. Mission Study, Chap II, "China." 10. Methods. 11. Junior Mission Study Class.

7.30 p. m. Songs of the Mountaineers of North Carolina. 7.45. Address by Mrs. Katharine Haskell, "Our Work in North Carolina."

Wednesday, Aug. 3. 7 a. m. Mission Study, Chapter III, "India, Islam and the Near East." 10. Methods. 11. Junior Mission Study Class.

7.15 p. m. Song Service. 7.45. Illustrated lecture on Japan by Minnie J. Ayres.

Thursday, Aug. 4. 9 a. m. Mission Study, Chapter IV, "Africa and Latin America." 10. Methods. 11. Junior Class.

7.15 p. m. Song Service. 7.45. Address on Japan by Rev. Nelson L. Lobdell.

Friday, Aug. 5. 9 a. m. Mission Study, Chap. V and VI. "What the World Needs; What Is Required of Us?" 10. Methods. Exhibit of Missionary Handiwork. 11. Junior Study Class.

7.45 p. m. Missionary Drama under the direction of Rev. Maude Lyon Cary.

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PLYMOUTH PILGRIMAGE

Saturday, July 30

Universalists are invited to a field meeting under the auspices of the Universalist Historical Society at 2 p. m., at the Universalist Church, Plymouth. Pageant at 8.30 p. m.

Hosea S. Ballou, President.
Warren B. Brigham, Secretary.

* *

GREATER BOSTON SUMMER SERVICES

Summer services, arranged by the Massachusetts Universalist Convention, will be held in the Universalist church, Charlestown, during August, with the following speakers:

Aug. 7. Rev. John Bancroft Bisbee, Rochester, Minn.
Aug. 14. Rev. Ulysses S. Milburn, Salem, Mass.
Aug. 21. Rev. Frank Oliver Hall, D. D., Chairman John Murray Lectureship.
August 28. Rev. Stanley Manning, National Director Young People's Work.

Service at 10.45 a. m.

Take elevated train to Thompson Square.

* *

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager

* *

WANTED

A copy of "Gallows, Prison and Poorhouse," by Rev. G. W. Quinby, D. D. Will any one having a copy of the book which he would be willing to sell please notify the *Leader*?

* *

NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

* *

WANTED

A copy of "A Cloud of Witnesses," by Hanson. Address Universalist Publishing House, 359 Boylston St., Boston.

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

THE BETHANY UNION FOR YOUNG WOMEN

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The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Well, it is a method of worrying before you spend instead of afterward.—*Boston Traveler.*

* *

"Your husband must enjoy his home."

"He does. Especially when I want him to take me out."—*Sydney Bulletin.*

* *

In a written examination on astronomy one of the questions ran: "What happens when there is an eclipse of the moon?"

One student who was expert at getting out of difficulties wrote: "A great many people come out to look at it."—*Exchange.*

* *

The other day a man dashed into the Grand Central Station with just one minute to catch the Twentieth Century. He made the ticket window in two jerks.

"Quick: Give me a round-trip ticket!" he gasped.

"Where to?"

"B-b-back here, you fool!"—*Exchange.*

* *

"Number, please?"

"Never mind, Central. I wanted the Fire Department, but the house has burned down now."—*Life.*

* *

Mother: "Remember, Mary, that you must never point—under any circumstances."

Mary: "I know, mother, but what am I to do when they pass the French pastry?" —*Life.*

* *

The Movie Manager: "I wasn't goin' to show that fillum, anyway, lady. I'm goin' to show some of my features, instead."

The Censor: "Don't. If I had your features I wouldn't show them. I'd wear a heavy veil. They'll frighten the children."—*Judge.*

* *

A certain bishop is well known for his genial tolerance and for the resignation he displays, when he can display nothing else, which is not as easy as you would think. On being asked where he learned his lesson, he said:

"Maybe the remark of a child, that I once overheard, helped me to learn to grumble and complain as little as possible. While I was a student I spent a few days with this child's father, a good man, but a chronic growler. We were all sitting in the parlor one night, when the question of food arose. The child, a little girl, told cleverly what each member of the household liked. Finally it came to the father's turn to be described.

" 'And what do I like, Nancy?' he asked, laughing.

" 'You,' said the little girl, slowly, 'well, you like 'most anything we haven't got.' " —*Selected.*

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